

The Bombay Guardian.

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WEEKLY REVIEW.

—"CAVAGNARI is an awfully nice fellow—a nicer could not be found," "Hamilton is an awfully nice fellow—and only 23 years of age," so said Dr. Kelly of the British mission at Cabool in a letter to his father written only a few days before he and his companions were cruelly massacred. Some one writting of the state of matters at Cabool since the blowing up of the Bala Hissar, says things are "awfully quiet." We remember having heard some young ladies speak of an enjoyable pic-nic they were at, that it was "awfully jolly."

Some things we could name are really awfully jolly—that is, they are an awful kind of jollity—making a mock of sin, for instance. We protest against the fashionable slang use of the word awful. There is occasion enough for its legitimate use.

—"I go daily to the temple to pay my respects to the deity." This is Mr. Vurjee-wundas Mahdowdas's way of stating, in Court in an appeal case, that he goes daily to a temple to worship an idol. Should Mr. Vurjee-wundas not be able at any time to call in person to pay his respects, he would probably politely send his card with his compliments.

—AMONG the little wars the Government of India has on hand at present is one with the Press, on account of a set of rules which Govt. has drawn up, and which newspaper correspondents must sign before they will be allowed to proceed to the seat of war. The Govt. has now abundant opportunities of learning in what estimation it is held by the public, so far as the Press represents it. We can understand that the commander of an invading force may find himself embarrassed by the reports made by press correspondents; but we cannot understand why this should be any more the case in the Affghan war than in other wars waged in the last thirty years, when press correspondents were not prohibited or fettered.

—MANY among us remember the Rev. Mr. Keer, formerly harbour chaplain in Bombay. A year or two ago, he was chaplain in Val-paraiso. He has now a sole charge curacy in Heywood, Westbury, Wiltshire, England. He says: "I hear the Rev. Wm. Taylor is expected in South America shortly, where, I fear, some of his agents have found hard times with war and commercial depression. One good man, Mr. Birdsall, has died of fever at Colon, and I fear they will not easily supply his place, though the want, both in Colon and Panama is great. Six or eight hundred English speaking people and no religious worship and no minister at Panama. I have drawn attention to this in two or three places of late. I read this morning in the *Daily News* a case of religious persecution on a small scale in Rome. A poor sick man, a Protestant convert was so badgered by his

wife and the R. C. Priest, that he sent for the Protestant minister to protect him, and vindicate his cause; yet in spite of declarations, was taken possession of at the last moment, and the Protestant minister turned out of the house. I think, on the face of it, further enquiry is needed. There is much of this sort of thing in Chili and Peru, and other Spanish Roman Catholic countries. In Chili the American missionaries are doing much both by preaching and the press to diffuse more liberal views and simpler tenets of Christian truth as it is in Jesus."

—In a recent letter the Rev. Wm. Taylor says: "I have arranged to send I. A. Richards, H. F. Kastendieck, J. Lyon, M. B. Kirk, W. Bowser, M. Y. Bovard, O. Shreves; also Miss S. Winslow, and Miss M. M. Miller, the latter to teach the orphans at Goolburga. My work in S. America has been put to severe tests, eight of my workers sent adrift by blockading fleets and big guns, but God has taken care of them, and not one is short of work or support. Bro. Stowell and wife founded a grand and paying school in Tacna, Peru, but he was stricken down with pneumonia and was given up by the doctors. He said he preferred to die at sea, and was carried aboard ship. He recovered on the voyage, but his wife is now very ill, so I will send another grand pair immediately to take their place. A young sister, Cora B. Benson, remains alone and gets good support. I hope to help you in India, but cannot set a time. The Lord reigns and he leadeth me. Our party will sail about the 8th of October."

—It appears that there has been in Cabool for centuries a professedly Christian church, the descendants of a hundred Armenian and Georgian families brought there by Nadir Shah. But we are sorry to say that this church has been a very defective witness for the truth. On the altar of the chapel where they meet, is a picture of the Virgin Mary, with candles burning before it, before which the congregation kneel when the service is read. No pictures we are told but 'such as have been consecrated in Palestine or in Armenia are admitted in the chapel!' Nothing in the world could be better fitted to confirm the Mahomedans in their opposition to Christianity as an idolatrous system, than this. How terribly has Christianity suffered all over the world from the unchristian practices of those who profess to be the representatives of Christ upon the earth.

—Question: Is it not a kind of presumption in me to think that God will give me complete deliverance from sin? What am I that I should propose to myself any thing so exalted in the way of experience? Can one so unworthy soar to such a height? Answer: It is not so much a soaring as a descending. 'I must decrease, he must increase.' One that seeks complete deliverance from sin, is seeking not his own exaltation, but that of Christ. Just in the degree that you are 'unsanctified, self is on the

throne, side by side with Christ. Christ has your service part of the time, self has it the rest of the time. Could any thing be more dishonouring to Christ than such an arrangement? The Spirit of God is with you, not for the purpose of exalting you but in order to glorify Christ; and his work in you all tends to this end, that Christ may have undivided royalty in you. What stands in the way, is the measure in which you still have confidence in yourself, in your works, your resolutions, your prayers, your power to amend yourself. When you reach the point of absolute self-despair, realizing that in you is no good thing, then you are near to deliverance, then Christ is near the throne that belongs to him. God has given us wisdom, righteousness, holiness in Christ; and we have them as we abide in Christ; quitting Christ for self, we lose them. The branch abiding in the vine, has all that it needs for much fruitfulness; would it be modesty for it to withdraw and say I will seek in myself the sap I need? It would be madness. Our holiness is putting on Christ, being lost in him, say, rather, it is his holiness revealing itself by this channel.

—The following is from the *Lucknow Witness*.

We have taught a great many classes in Sunday School. And for a long time the ignorance of most of the scholars in regard to the simplest facts of Bible history was a constant mystery and source of amazement to us. But we have come gradually to realize how very few truly Christian homes there are, and we have found in this an explanation of the alarming ignorance of the children as to Christian truth or Scripture history. It is at the family altar that these things are best learned, and in domestic circles where they are familiarly talked about. Nothing can make amends for the absence of these home influences.

This falls in with what we were saying the other day about the danger of relying too much upon the Sunday school for the salvation of the children of the church. The Sunday school is a grand institution, and we cannot be too thankful to God for it, but it will be any thing but a blessing to the church if we rely upon it for that which God has committed to other hands and hearts. The parent is the true pastor of the child, and any thing that makes mothers and fathers unmindful of the burden that God has laid upon them, will act disastrously. We believe that the great Head of the Church is most willing to bless the wise efforts of Christian parents to lead their children in the path of life, and that it will be a cruel mistake on their part to commit this work to a proxy.

—JUDGE Tongee, a northerner who has lived for 14 years in North Carolina, vainly hoping that the animosity of the southerners would abate, has been at last compelled to return to the north, and this is what he says concerning the south:

"Years ago they seceded to preserve slavery. Now they no longer wish to dissolve but to

rule. The whole is better than the part, and they mean to have the whole, and will either drive the north into rebellion, or force violent measures to prevent their ascendancy. In all except the actual result of the physical struggle, I consider the south to have been the real victor in the war."

We hardly know of any thing sadder in all history than the actual outcome of the great struggle between the south and the north in the United States. It is true that the slaves have been emancipated, and the states are nominally united; but the condition of the blacks has been but little ameliorated, and the union of the states is like that of oil and water. The political rights of the coloured people are a sham, and either by fraud or force it is the determination of the southern whites to hinder them from having any political influence. The other day there was a trial of a man named Gully who two years ago had shot a young lady while she was on the breast of her father, trying vainly to screen him; he too was shot and a little son. The evidence of the man's guilt was ample; but the accused was a southerner and the massacred persons were of a different party politically, and the jury acquitted this monster in human form. The grand mistake of the north has been that it imagined the conflict to be ended when the Confederates consented to be subject to the Federal government. During the fourteen years that have since elapsed they have been carrying on the war with other weapons. President Hayes alone stands between them and the control of the government. It is difficult to see how and where this will end. It would be better on some accounts that the north and south were politically separated; but then the millions of the blacks in the south would come completely under the power of the former slaveholders. We must remember however that there are some relieving features in the matter. The efforts of the north to educate the negroes have not been without fruit, and take them as a whole they are another body from what they were before the war. Defective as the piety of the negroes has hitherto been, there are still more true Christians among them than among the whites of the south, and they are crying to the Lord to deliver them from the oppression that still exists, and we have no doubt that he will do it, though exactly how, we may not now see. There is a streak of promise in the Kansas emigration.

—Miss Drake left London on her return to this country Oct. 2, and may be expected here in about a week. Her present purpose is to make Bombay her head quarters; we trust that she will have better health here than she had in Central India, when previously in this country. She comes out specially to make known the Gospel to the masses of India, and our readers will make it the subject of prayer that she may be used of the Lord in this work. Mrs. Amanda Smith, a coloured lady who is well known in the churches of America as a very successful worker in the Lord's vineyard, accompanies Miss Drake to Bombay and will probably visit all parts of India. We take the following from the *Christian* of Oct. 2nd.

A friend in Perth writes:—Once more we have cause to bless the Lord, not only for our Conference still continued to us, but also for his handmaid, (Mrs. Amanda Smith) who stood amongst us night by night before and after the Conference-week to tell us again and again of the glorious liberating Gospel. Her very pre-

sence was a sermon. The negro-woman who preached to us in the power of the Lord proved to us once more the truth of 1 Cor. i. 27-31.

A week before the Conference, Mrs. Smith came to us. A hall had been engaged for her services, which was soon found to be too small, and the meetings had to be held in a church, thereafter in a larger hall. On two Sunday evenings Mrs. Smith spoke in the City Hall, in which the Conference meetings are held. On each occasion the hall was crowded, and a spirit of deep earnestness pervaded the meeting. Professing Christians have been made to feel ashamed of their lack of zeal and love and power, and a spirit of thirst has been awakened in the city. We would ask the prayers of those who gathered at our Conference that this spirit may be deepened and increased till the Lord opens the windows of heaven and satisfies all our need.

—In a previous number of the *Christian* we find a notice of an address given by Miss Drake at the Aldersgate St. Prayer meeting, London, concerning mission work in India. The *Christian* says:

"Our readers have been informed from time to time of the history of the Bassim Mission, which she founded, but a brief outline of her statement will be acceptable. She went to India, not knowing whither she went, but believing that God would open up the way. After being in the interior for some time to learn the language, she started for Bassim, 130 miles distant, in a bullock-waggon. People in America had advised her to be cautious in speaking to the masses. But the thing was laid upon her heart, and she trusted in God to secure open doors of service for her. And so He did, far beyond her faith or expectation. She gained access to one house after another, and opportunities were given of preaching the Gospel to the people in the open air. There was even less prejudice in listening to the voice of a woman than there would be in this country. Sometimes as many as 500 would gather to hear her. If she had been a man, probably they would have opposed her, but they were won by the love that went right in among them and did not appear afraid of them, but only desired their good. They would ask the servants, How does she live at home? Does she treat you as other Europeans do? Does she get angry? "And when it was found that Christ was lived in the home as well as outside; when it came to be known that sometimes I had not very much to eat, and did not get a penny for my work, that told. I bless God I knew what it was to want; I have never regretted it a day. It enabled me to sympathize with the poor famine-stricken natives."

—The news of the fall of Cabool following immediately on the departure of the British Resident from Mandalay, appears to have had a very subduing effect upon the wretched king of Burmah. He is about to send an envoy to the Viceroy.

—A LADY at an up-country station, who has been a member of the Methodist church for the last six years, but who has only lately removed to the station where she now is, lately received a letter from a chaplain who visits the station occasionally, with a copy of which we have been favoured. We are very sorry that any person in the position of this chaplain should demean himself by such attempts to denigrate a body of Christians who have been as signally honoured of the Lord as any other in modern times. We subjoin enough of this letter to show our readers what its character is:

"My dear Mrs. B.—I was very sorry to notice the other Sunday that you were not at the church services, and as you seemed to be well the evening before, I fear there must be some truth in the report which I heard that

you had left the Church of Christ and joined the Methodist body. If you have ever studied the Bible, you must know that our blessed Lord founded one Church, and that he prayed most earnestly that it might remain one, see St. John xvii, 11. Ephes. iv. 3-6. But soon after his death, certain persons started sects, and if you want to see how strongly St. Paul condemned them for doing so you have only to read I. Cor. 1, 11-15, and, iii. 1-4. The names of the sects that he mentions there have all now died out, but if St. Paul were now alive he would simply substitute for them names of other sects, which have arisen of late years, such as Methodist, Baptist, Independent, and would, I am sure, just as strongly condemn them for leaving the Church of Christ. The Church is the only Bible religion; for Methodists and all other sects are obliged, in order to justify themselves, to explain away or deny these passages of Scripture which I have quoted, and many others also, far too numerous to mention."

He then goes on to tell her that Wesley himself, were he alive, would no more attend a Methodist meeting than he would a horse-race. The chaplain seems to have supposed the party to whom he sent this letter was a very unsophisticated person, and very ignorant of Scripture. Our Lord in John xvii prays indeed that his people may be one, and at the same time lets us know who his people are. "They are not of the world, even as I am not of the world;" they are "hated of the world;" they are believers; they are a holy people. Now those whom he designates the world were the religious people of that day, connected with the state, and casting out those who seceded from the established church. Methodists, Baptists, Independents and Protestant Episcopalians seek to obey the new commandment of the Lord Jesus and to walk in love toward all the children of God of whatever denomination. The remarks of St. Paul referred to, condemn those who seek to make divisions in the church by turning men away from the word. The apostle tells us plainly that want of love is schism. (See 1 Cor. xii. 25.) Wesley was excluded from the pulpits of the church of England because he sought to lead men back to the simple word, preaching the unpalatable doctrine, "except a man be born again he cannot see the kingdom of God." The party to whom the above letter was sent, remarks in forwarding it to us, that the chaplain gives himself little trouble about the many souls that are perishing round about, but reserves all his solicitude for those who have religious services and a Sunday school of their own.

—A CORRESPONDENT says:

On the 18th ult., in the Free General Assembly's Institution, a very interesting and profitable lecture was delivered by the Rev. B. Blake in connection with the Native Christian Association, the subject being the work of the Christian Churches in Scotland and some suggestions to Native Christian Churches in India. The Rev. lecturer, after a few introductory remarks in which he expressed his hearty sympathy with the N. C. Association and his earnest desire to assist it to the best of his ability gave an interesting account of work he had been engaged in, in an Iron Church on the banks of the Clyde, which was successful in the salvation of souls both from among the young and old, touching instances of the former being given. He was helped in the work by really hard working Christian men and women from among the laity. He alluded to a successful experiment of free Tea meetings on Saturday evening, especially intended for those

who instead of attending places of worship on Sundays, spent their hard earned wages in sin and folly in public houses. He suggested the establishment of self-supporting Native Christian Churches in India on the principle adapted by the Iron Church. He remarked that the Natives of India, unlike those of Scotland, lack independence to a great extent, a fact supposed to be due to the system of caste and their manner of living. He urged the expediency of the Native Church here being an independent and self supporting one. The lecture was listened to throughout with profound interest.

—WE learn from the *Lucknow Witness* that the special services of the Dasera week, were well attended, many having come not only from Cawnpore and Allahabad, but from Calcutta and other distant places.

—GENERAL Roberts has issued a proclamation in the name of the British Government, commanding all Affghan authorities to exercise their functions in maintaining order, expressing the wish of the Government that the people be treated with justice and benevolence, their religious feelings and customs respected, and promising, after consultation with the principal sirdars and other representatives of the country, to determine what arrangements shall be made for the future Government of the country.

—WE are favoured with a copy of "the Orangeman and Protestant Catholic," a monthly paper published at Sydney, edited by Rev. Dr. Wazir Beg, M. D. LL. D.; minister of Chalmers Church at that place. There are some in Western India who remember the name of Dr. Beg, a convert from Mahomedism. He made profession of his faith in Christ in connection with the Free Ch. Mission in Poona, if we remember rightly. He has been many years an absentee from this country.

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SATURDAY, NOVEMBER 1, 1879.

ANNIVERSARY MEETINGS AT AHMEDNUGGUR.

It was our privilege last week to attend the anniversary meetings of the American Marathi Mission at Ahmednuggur. Thursday, Friday and Saturday were devoted to the meetings. On Wednesday evening there was an evangelistic meeting, when the chapel was filled with an audience composed partly of Native Christians and partly of other Natives; addresses were made in Marathi, Hindustani and English. The chapel in which the meetings were all held, will accommodate about 600 persons, and when packed (as it was once or twice) will contain about 1000. The anniversary exercises were from 9 A. M. to 12-30, and from 3 P. M. to 5, and consisted of addresses on subjects previously indicated, with singing and other devotional exercises introduced, and with occasional discussions. Mr. Shahoo Daji Kulkude presided on the first two days, and Rev. Vishnoo Bh. Kurmarkur on Saturday. Thursday morning, Rev. Mr. Park took a survey of the principal events of the last year, in the world at large, and also in this particular mission field. So far as was ascertained, the additions to the churches of this Mission during the ten months of 1879, were about 120. With reference to the famine that has swept so desolatingly over this country in the last few

years, the opinion was expressed that God was overruling it for good in some places. The Rev. Mr. Fairbank gave an address specially on the famine as it had fallen under his own observation, here and in the S. Marathi country, and many of the details presented by him were heart-rending. He drew attention to the fact that the plagues with which this country has been visited, correspond exactly with those that are described in the Old Testament, as having been visited upon the Israelites. Mr. Tookaram Nathooji spoke upon the prospects of the spread of the Gospel. Two Native pastors spoke upon the way in which high-caste Hindoos were being affected by the Gospel. Rev. R. A. Hume drew attention to the fact that the year 1881 would be the semi-centennial of the introduction of the Gospel into these collectorates, the first missionaries having arrived in Ahmednuggur, December, 1831. One of these missionaries, Rev. Hollis Read, author of "God in History," is still living in America. Mr. H. spoke of the changes that had taken place in these 50 years, dwelling upon the progress that had been made of late by the churches here in the matter of self-support.

In the afternoon, addresses were made by Native pastors, on the following subjects: The Gospel must be embraced as it is; It is the only means of elevating and saving the world; Christ, neither European nor Asian, but the Son of Man. Messrs. Harding, Wells and Mahipatrao, spoke on personal religion and the means of promoting it; and others gave their views on the same subject. Some excellent suggestions were made. On Thursday evening, the place was crowded, to witness the exhibition of a Magic Lantern by Mr. Bruce. The Scripture scenes were explained or expounded by Mr. Bruce, who has found this a helpful evangelistic agency. On Friday, many of the addresses were intended to bring out the testimony of Scripture with regard to matters made prominent in the teaching of Sacramentarians. Some have been industriously propagating the view that the churches of the American mission are not true churches, the ministers unauthorized and unblessed, the ordinances unhallowed and delusive. Mr. Bowen spoke on, Not the *kurm-marg* (way of works), but the pure Gospel is what God blesses. Mr. Harding spoke on John xx. 19-23. Mr. R. V. Moduk on the New Testament as our only standard. Mr. Bissell on Baptism and its fruits. Mr. Sheikh Omar on the union between Christ and the believer. Mr. Shahoo Daji on the Obligations of the Evangelist. In the afternoon the Lord's Supper was the prominent topic, and it was well handled by Dr. Bissell, Mr. R. A. Hume, Mr. R. V. Moduk and others.

In the evening a large number of educated Natives and Native Christians came together to hear an address on Vedantism, in Marathi, by Major G. A. Jacob, so well known for his proficiency in Sanscrit. It was a most interesting and instructive address, and was delivered in chaste Marathi that would do no discredit to a Brahmin.

Saturday, such subjects as Temperance, Economy, Church independence, and Liberty were discussed in a very interesting way. There was but one session to-day, lasting from 9 A. M. to 1 P. M. During the last hour and a half, men, women and children kept coming forward to the table in front of the

platform, with gifts and offerings of various kinds. There was a box for contributions to the Bible Society and another for contributions to the Tract Society, and gifts to the church were laid on the table. The total of contributions amounted to something like 60 rupees. It must be borne in mind that most of these Christians have been passing through a time of trial, that brought them often nearly to the verge of starvation, and that the tide has only just begun to turn. But in addition to what we have mentioned, attention having been called to the fact that about Rs. 100 were yet needed to complete the Dharmshala or Rest-house for Christians visiting Ahmednuggur, Mr. Vishnoopant, who was in the chair, called for an immediate settlement of the matter, and one after another gave, in their names for five rupees each, and then for smaller sums until the whole amount was realized. The enthusiasm kept rising to the end. One of the audience, not a Christian, sent a note to the chairman, stating that he had been much impressed by what he had heard and seen, and that he wished to make an offering of a he-goat to the church. He was urged to give his heart to the Lord, and prayer was offered for his conversion; and other unconverted persons present were urged to receive the salvation freely offered of God.

Saturday evening, the place was crowded to hear a Marathi Kirttan, by Rev. V. B. Kurmarkur, on Christ, the Saviour of sinners. Sabbath afternoon about as many Christians as the chapel could hold, (nearly 600) partook of the Holy Communion together.

INTERNATIONAL BIBLE STUDY.

November 9th, 1879. Galatians v. 22-26.

"The fruit of the Spirit is love." The love that is begotten of the Spirit is just the love that flows from the bosom of God. We are brought into that relation with the Father of spirits that his love finds its way into our hearts and through our hearts abroad in the world: According to that expression, 'He that believeth on me out of his belly shall flow rivers of living water.' Natural love is determined in its action by the affinities and preferences of our own nature, but the Spirit-born love is determined by the nature of God. Naturally, that is attractive to us which corresponds in some respects with ourselves: but when the Spirit reigns within us, whatsoever can be helped by us, claims our regard. A great deal that is known as love among men, is any thing but that; it is just a refined sort of selfishness; much of it is on the principle of mutual admiration. I will admire thee and thou shall admire me; I will praise thee and please thee, and thou shalt praise and please me. The Spirit of God dispossesses self, and the whole being is consecrated to the pleasing of God, and the pleasure of God draws us to the creatures of God, and makes us especially solicitous that they may be brought into the same blessed relation to God that we occupy.

"Joy." The Spirit of God teaches us to find our joy in the Lord and in doing those things that are pleasing in his sight, and in welcoming all that he sends.

"Peace." Spirit-born peace rests upon the consciousness of our union with God.

No man has any right to have peace who is not conscious of such union, for he has no guarantee that he is not momentarily advancing to a maelstrom of wrath and ruin; out of Christ the soul has no home. "Long-suffering." Not as the world giveth give I unto you. These are the gifts that Christ bestows upon his people, viz., the fruits of the Spirit. Not orders, decorations, titles of nobility, coronets, diamonds &c.; but spiritual treasures, incomparably more precious than any gifts of earthly monarchs. He gives them; but he does not compel us to receive them. They are to be appropriated by faith. If you have the idea that you have to exhume them from the depths of your own nature, and that the Gospel simply puts you in the way of doing it, you have not yet learned of Christ as you need to. These possessions are yours in Christ; if Christ is yours, then these are yours by a right that God himself has bestowed, and no heir can more confidently claim his inheritance than you may claim these fruits of the Spirit as you need them. They are in Christ for you and are not made over to you in a lump, but are imparted as needed, as the sap of the vine is communicated to the branch. Is there occasion for the exercise of long-suffering? Do not try to evolve it from the depths of your own miserable nature, but thank God that you have it in Christ, and exercise it by faith. And so with all the rest; we never get them while looking to ourselves; as the flower gets colour while looking to the sun, so we get all spiritual gifts in looking to Christ. We mourn because there is a veil over the minds of the people of the world; but really our chief sorrow should be that they who profess to be Christ's and who have even learned much from him, allow the God of this world to veil their minds with regard to the privilege of sanctification in Christ, by simple but continuous faith. "Gentleness." Benignity, consideration for others. "Goodness." Active beneficence. There are those who exhibit in a remarkable degree, gentleness and goodness, but these qualities are studiously cultivated by them as the external signs of a piety for which they seek credit among men. Very many are deceived by these; they are often accompanied by peace of mind, due largely to the idea that is entertained of their piety; and not knowing any thing higher than this religiousness, it is almost impossible to convince the parties that they have not the genuine thing. But these semblances of piety are not genuine; the canker of an insidious selfishness is there, the aim being to win and wear a reputation for piety. They are not the fruit of the Spirit, for the Spirit sanctifies by convincing us of the utter worthlessness of our nature, and by revealing Christ to us; they of whom we speak, often give far more attention to the Virgin Mary than they do to Christ. God recognizes that only to be goodness, faith, meekness, temperance, which we derive from the Spirit of God. "Against these there is no law." That is, they in whom these are found, need not fear that the law will have any charge against them. "They who are Christ's have crucified the flesh with its affections and lusts." 24. That is what it means to be Christ's. To believe on Christ is to renounce our own miserable nature as hopelessly bad, and consent to live by the faith of the Son of God, finding all goodness in him. The risen Christ is with

us by his Spirit, to help us cease from our own affections and lusts. If we live by the Spirit, let us walk by the Spirit, appropriating his power from moment to moment.

REMINISCENCES. XLII.

In one of Lander's "Imaginary Conversations," Homunculus found this expression: "A belief in the transmigration of souls will abolish by degrees all inhumanity; I know nothing else that can," and this is his comment.

"This is not an opinion of the author. He says nothing can be less philosophical. To me it seems the very soul of truth. I do not see the absurdity of it. Immortality implies transmigration. I would sooner believe in the deathlessness of spirit, if it were offered me to believe its existence confined to this earth. No doctrine is better calculated to deter men from crime than the Pythagorean. How little the fears and hopes of a future life influence the world in their daily actions."

H. does not appear to have recollected that there are 300 millions of people in the world to-day who believe in transmigration, and whose social state shows no such conspicuous exemption from crime as his hypothesis demanded. It is quite true that men would prefer a future in this world, to one in a heaven of purity but the loss of identity must always appear like annihilation. H. knew very little about the Christian doctrine of the soul.

"Condorcet. 'Every virtue, according to Aristotle, is placed between two vices, of which one is its defect, the other, its excess. By Epicurus happiness is placed in the enjoyment of pleasure and in freedom from pain. Virtue consists in following the natural inclinations of the heart, at the same time taking care to purify and direct them. The practice of temperance which prevents pain by preserving our faculties in their full force, secures all the enjoyment that nature has provided for us; the care to guard ourselves against hateful and violent passions that torment and rend the soul delivered up to their bitterness and fury; the further care to cultivate on the contrary the mild and tender affections; to be frugal of pleasures that flow from benevolence; to preserve the soul in purity that we may avoid the shame and remorse which punish vice, and enjoy the delicious sentiment that is the reward of laudable actions; such is the road that conducts at once both to happiness and virtue.' Upon which Homunculus remarks, "I see nothing to condemn or to add to in this philosophy. Certes, it is as benignant and reasonable as that inculcated by Christ."

If Christ had come into the world merely to tell men to do this or to do that, he would not have done us much good. So long as man is rooted in the idea of his own goodness and ability, philosophers will succeed one another till the last syllable of recorded time, and men will not be essentially better for their instructions. Christ came to deliver men from themselves and bring them into union with the only source of good, that is, God. The charge 'to be frugal of pleasures that flow from benevolence' is rather amusing. The idea seems to be that if men continue in well-doing they will lose the nice feeling that they have when it is a rare thing. Condorcet's philosophy is quite agreeable to the natural man; it pays him the high compliment of ascribing to him the greatest of all abilities, that of bringing a clean thing out of an unclean thing, a live thing out of a dead, light out of darkness.

"Condorcet on Julian: 'The virtues of Julian, his indulgent humanity, the simplicity

of his manners, the dignity of his soul, and his character, his talents, his courage, his military genius, the splendor of his victories, every thing seemed to promise him success in his purpose of delivering the empire from this plague, Christianity, so calculated to hasten its fall. No other reproach can be cast upon him than of showing for a religion become ridiculous an attachment unworthy of him, if sincere, indiscreet from its extravagance, if political.' Upon this H. remarks: "How much more fearlessly, or with how much more indifference, did the men of the last century announce their convictions in matters religious than they of this century do. Probably because books were then read by the few, the enlightened, now by the mass, unsusceptible of more than a partial enlightenment."

What a strange conception of enlightenment, this that is shown in admiring one who preferred the vile gods and goddesses of Olympus, to the holy life, doctrine and death of Jesus of Nazareth. This is the snare into which they are betrayed who have a special horror of holding any thing in common with the masses, or of entertaining views which they have not discovered for themselves.—It was in the latter part of 1841 that Homunculus learned to read. That is, he came to the determination, and soon adopted the habit, of giving his best attention to whatever book he took in hand; of reading it not so much for the purpose of finding out what was in it, as for the purpose of getting his mind exercised by following out the trains of thought suggested. For two and a half years preceding the great change in his life, he maintained this habit, and it was of immense profit to him as a means of mental development, and went far to make good the lack of earlier college discipline. It does not seem to have made much difference what book he took up, he made it the occasion of thinking out a great variety of topics. He always read with a pen in his hand, ready to write whenever a train of thought was suggested.

FAITH WORK.

A writer in a recent number of the *Bombay Guardian* gave some judicious hints to those interested in the above topic, to which I venture to add a few words more.

While it is unquestionably true that some persons have achieved wonders by the power of faith applied to Christian work, it ought to be as frankly stated that very many have failed in similar attempts. Not a few men have tried to be George Mullers only to discover that they had made a humiliating mistake. Hence the necessity of understanding thoroughly what is meant by the term "faith work."

All Christians have faith, and all work in faith, but there is a special gift of faith to special persons for special purposes. "To another faith by the same Spirit." All Christians have the aid of the Spirit in speaking for Christ, but some receive a special gift enabling them to "prophecy"—i. e. preach the word by the special aid of the Holy Ghost. This special gift of faith is no sure mark of peculiar sanctity. It ranks lower than prophecy, and though able to remove mountains is "nothing" in the absence of love.

Hence the success of one man in this special line of action is no rebuke to the unbelief of another who is not led to labor in the same way. As believers the two men may stand on the same plane, or possibly the man of "mighty faith" may be less spiritual than his brother whose gift is simply to teach.

Christians should be very careful how they try to make the Lord responsible for their own plans and projects, under the plea that theirs is a work of faith, and that God is pledged to

sustain them. God will support every disciple in every work which He assigns to him, but the Lord of the vineyard jealously reserves the right of distributing among His labourers the daily tasks to which He calls them. A special call from God is an antecedent condition of all genuine "faith work."

It does not follow from success in a single case that the gift will be continuous. I was once enabled to ask in faith for money for the poor, and the response was wonderful. Money came from many sources, came promptly from the very day I asked, and continued to come for several months, but for some time past this flow of the tide has strangely ceased. I neither receive any considerable sums, nor am I moved to pray that more money should be sent. I offer no explanation of this, to me, very strange experience, but simply mention it as an illustration.

Those who seek this gift of faith should remember that while it is not a sign of exceptional piety, it need not be expected by those whose standard of piety is low, or rather, who consciously fail to exercise faith in the power of God to supply the wants of their own hearts. All degrees of faith start from the common level of trust in Christ for present personal salvation. If this be lacking, it is like beating the air to try to believe for external blessings. If a man cannot entrust his own will, or affections, to Christ to be saved and kept, how can he trust for food and clothing for orphans?

The gift of faith will enable its possessor to do wonders, but only in certain directions. He cannot do everything. He may tumble a big mountain into the sea, but is not thereby authorized to lay violent hands on all mountains and fill up the seas with them. The more clearly he perceives that his gift is from God, the more will he tremble at the thought of attempting to use it rashly. J. M. T.

STRANGER THAN FICTION.

(Communicated.)

THE following narrative is made up from the private letters of, and the facts known concerning, a soldier in one of Her Majesty's European Regiments in India, who was led to God, he says, by me in July, I think, of 1878, and is now Oct. 1879, a devout follower of the Lord in the Barrack Room. For its awful testimony to the curse of drink and the light it throws on how many a man becomes a British soldier and also the kind of men, who oft (unsuspected) become such, I am constrained to publish it.

I however withhold the man's name and my own. He wrote his history in a letter to me months ago with no thought that his lines would ever see light in print. I have been constrained to give the whole to print for its real value.

He begins. "I had a good and happy home with my parents both of whom were God fearing. My mother took special pains to ground me in all the great truths of the Bible and set me a beautiful example of the Christian life in this world, and her godly example, advice and warnings have not been lost, I mean forgotten; even in my wildest career they acted as a check and kept me from sins I never learned. She was anxious to make me a scholar. But my impatience at school prevented this and I was at last apprenticed to a "Law Office."

My master died after I had been three years in his office, after which I went into a "Dry Goods store" as a clerk and salesman. When I reached the age of 20, I was desirous of becoming a merchant. An opportunity soon presented itself, by a merchant giving up business in the county of Ayr. The stock of "dry goods" &c. was purchased with the good will of the business and I was fairly installed by my father as proprietor, with a furnished house of my own, and my sister who was then unmarried, as my housekeeper. Now before going farther, I wish just to say that my family belonged to the "Free Church of Scotland;"

my father, having had an active part in the disputes at the time of the disruption, came out of the "Established church" with his minister, a fact he was always proud of, and many a story has he told me of "Dr. Chalmers" with whom he was intimately acquainted.

On starting this business in Ayrshire, I at once joined the "Free Church," there. I was highly recommended by the minister of my native parish to the minister at my new home. That and my position, induced the congregation to vote me in as a deacon. This I would not agree to and I merely mention it to show, that though I was not openly living in sin, I was far from being fit for so responsible a position. I had my own ideas of what a man should be who took this office, and though every one may have considered me a good man at that time, I was indulging in sins that are too much overlooked and winked at by many churches.

I have now given you all the pleasant side of the picture. The other side shows the sad wreck of a life that at this time promised to be so prosperous and happy.

12 months after starting business I married a young lady, a companion of my sister, living in the same town. She was an orphan and an adopted daughter by an uncle and aunt who had no family of their own; her friends stood and still stand high in the social rank of the town.

Altogether it was considered I had got a good wife, and in a worldly point of view I had made a good marriage. We lived very happy for 12 months, after our marriage I was fond and proud of my young wife; (she was two years younger than myself,) and I would have done anything to have pleased her. At the end of this 12 months a daughter was born to us; this made a double happiness in our house for a short time. Oh how I loved and do love that child.

When this child was about six months old my wife's friends moved out some distance from town to live on a property they had just bought, and then began my troubles. My wife's visits to them were frequent and some times long; and often she came home out of temper. Previous to this she had such a sweet temper. Her visits got more frequent till at last—all came out. My wife came home one night in a carriage insensibly intoxicated. What grief this brought me! Oh if I had known the Saviour's love then and taken all this to Him, I would have had a different story to tell now. She later showed great penitence and resolved on better things, and for some weeks all went well again. But that *demon drink* did its work secretly. She used a servant girl we had for bringing her the drink unknown to me, till all I could do could not prevent her from getting intoxicated before dinner time daily, and my home made miserable and my happiness blasted. This was kept secret from the town people up till this time and my business was prospering till she showed herself among some drinking neighbors and it all came out—when she seemed overwhelmed with grief and shame, and to please her I sold out my business. I forgot to state, that in the meantime my parents had died.

I emigrated to St. John's, New Brunswick, in America, there hoping to begin a new life, my wife promising so well. She had a cousin, a prosperous merchant tailor there. And through his influence I got the management of a Dry Goods store belonging to a widow. After living there about 10 months or so, my wife meanwhile doing well, a little boy was born to us. And as soon as she was able to be about, commenced her old habits again worse than ever. I tried every thing, sought advice of friends, would not allow her to have money, all to no purpose. She went headlong on her way till her health broke down, and it was deemed advisable by her doctor to send her back to Scotland for a time. I communicated with her

friends, stating clearly the facts. They were anxious to get her home to try what they could do. A lady friend going home at this time, my wife with two children was to go with her. This lady however died and my wife's trip was indefinitely postponed by her own wish and promise of amendment.

I had frequently to be away from home some distance on business and on coming home from one of these trips I found my house deserted, and a note from wife informing me that she had gone to Portland, Maine, to ship for home in the very worst of the winter season. I could do nothing to prevent it, as on my telegraphing to Portland I found she had sailed in one of the "Allan Line" of steamers for Liverpool. I telegraphed to her friends the name of the ship and to be at Liverpool on her arrival to meet her. They did so.

I was fairly heart-broken at losing my wife and my two children,—my little ones were so dear to me and all the comfort I had.

I sold out my house, got a letter of introduction to a business house in Boston. I felt ashamed to stay at St. John's any longer.

I was employed by the Boston firm to travel for them and was their agent at New York latterly and lived in New Jersey. I was with this firm two years. For twelve months, I did business for them in the principal cities of the west. I was receiving cheering accounts of my wife meantime and fully expected, in a few months more to have her out again. But in Oct. 1876, I received a note from her uncle urging me strongly to get home, with all haste.

I at once made for Boston, asked and obtained three months' leave, and sailed from New York for home. When I got there I found my children, my wife's aunt and uncle, but no wife.

She had been away for some weeks. You may well guess my state of mind. I made enquiries in the neighbourhood and gathered she had gone to Glasgow. I at once proceeded there, and for some days hunted the city, but could get no clue. I had recourse at last to the city detective force and with their aid, and the outlay of a little money, we at last found her. But oh, the finding of her was something awful, she was living a life of sin, drink and open shame.

I brought her away, took her to her friends. But in three days, more she eluded all our watchfulness. She left her home for nobody knew where.

All our endeavors to find her were fruitless. My heart was broken, I went to Glasgow, and up to that day I had not tasted strong drink of any description for 3 years and 7 months.

I began (as many a man has begun before me and has found out, his mistake the same as I have done); to drink and after a week's heavy drinking I awoke one morning to find myself enlisted and in the Barracks at Glasgow. I had plenty of money to pay what was required and go away but I thought 'I have no friends in the world who care for me, what need I care.'

I resolved to go with the first Regiment to India. My father left me some property, at his death. I at once made it over to my children and appointed a trustee, a good man, to see it carried out. The yearly income of that property is more than sufficient for all their worldly wants and enough to spare.

(To be continued.)

NOTICES.

It will save trouble if those who have occasion to write on business matters to the *Bombay Guardian* will address the manager and not the editor.

If any one whose eye this may meet, has a copy of "Love Revealed" belonging to the editor of the *Bombay Guardian*, the latter will be much obliged by the return of it.

Some years ago there appeared in the *Bombay Guardian* a series of articles by the editor, on the "Verily Verily's" of our Lord. This work is about to be brought out under the auspices of Dr.

Hanna, who so kindly edited the English edition of the "Daily Meditations." Parties wishing copies may send their orders to the Bombay Tract & Book Society.

RECEIVED for the Grant-Road M. E. Church, from Col. McC. Rs. 30; A. W. M. 50; J. P. 5.

Epitome of News.

SATURDAY, OCTOBER 25.

—*Press Telegram*: Simla, Oct. 24. A large powder magazine in the Bala Hissar narrowly escaped explosion. The fire has now been extinguished, but the fortress is greatly damaged.

An immense quantity of war material has been found.

The troops are withdrawing from the Shuturgurdan to Kushi.

The Ghilzais are assembled in large numbers in the neighbourhood, and opposition is expected.

General Saifuddin was captured by our cavalry on the 18th instant.

—*Madras*, Oct. 24. The P. and O. steamer *Hindustan* is hopelessly wrecked on some rocks two miles south of the Trepaloor reef, four miles north of Sadras, between Sadras and Seven Pagodas, opposite the village of Edipur. Water to the depth of 14 feet was in the hold yesterday. The steamer struck at 3-15 on Tuesday morning, there being heavy rain, thunder, and lightning which was so blinding that the officer on the watch was unable to use binoculars. The passengers who were awakened by repeated shocks, rushed on deck, many appearing in their night dresses.

The *Hindustan* had drifted 15 miles out of the proper course.

The B. I. S. N. Co. steamer *Euphrates* left Madras on Wednesday afternoon and returned yesterday, bringing the passengers.

—*Times of India*: "Ryots in the Deccan, who suffer so much from visitations of rats, will be interested to learn that a German, Dr. Heinersdorff, has slaughtered rats on a whole sale scale by means of a new rat poison invented by himself and called gliricin. With a single box, containing about seven hundred grammes, he had succeeded in totally extinguishing the rat population of great stables, cellar, and barns. On one large farm, after the application of 1,400 grammes, no less than 120 rats were found dead early in the morning. It appears that the animal rushes greedily at the gliricin, which, according to the inventor, has the valuable property that it is only deadly for the gnawing species."

—*Times of India*: "Mr. R. Chisholm, in a letter to the *Pioneer* respecting a comparison made between the cost of the Senate House, Madras, and the cost of the Senate House in Bombay, says the Madras building, mean as it is, has probably done as much for Indian art by the expenditure of three lakhs of rupees as Bombay has done by the expenditure of over thirty lakhs, because all the works connected with it were executed in India itself. Bombay has possessed good architects, and many of the excellent adapted capitals executed by the School of Arts testify to the skill of the workmen. Imported art not only retards the development of the indigenous industrial arts of the country, but it acts banefully in its tendency to debase them. If it can be shown on the other hand that reasonably permanent structures suited to the requirements of the country and not absolute excrescences can be obtained for a moderate expenditure, surely the problem should be, not how many "Europe articles" can be crammed into a given area, but what amount of accommodation will a given sum procure. This seems to me more like "cutting your coat according to your cloth," the other is skimping the tails to pay for the braiding."

—*Mr. Coghill* in the district court of

Tannah on a money lending appeal case, says: "The facts of this particular case are that the plaintiff is a Marwari money-lender, and the defendants are poor Mahomedans, and that the Marwari claims credit for having lent Rs. 47 to the Mahomedans without interest for eight (8) months, but seeks interest at the high rate of 75 per cent. per annum after the lapse of eight months. Having regard to the common course of Marwari's business in relation to needy borrowers, I am entitled to presume, and I do not hesitate to presume, that interest, by way of premium, was included in the sum of Rs. 47. It is in a very high degree improbable that the plaintiff would have gratuitously foregone eight months' interest, and it is well-known to the Courts that money-lenders continually evade, or endeavour to evade, the equitable rule of the Courts which bars recovery of penalties, by including interest, in the form of premium, in the sum set forth as the consideration for bonds. The rate of interest allowed by the Lower Court, 12 per cent per annum, is reasonable. I reject the appeal with costs on the appellant."

—*London correspondent*, *T. of India*, on the west of England Bank failure: "A year or two since Mr. Way was the Governor of the Exeter Corporation of the Poor. In 1871, after twenty-four years' engagement in business, he retired with property to the value of between £5,000 and £6,000. He took a farm, but in two years the foot and mouth disease caused him a loss of £3,000, and he gave up farming. At the end of last year an action was brought against him, which he had to compromise on payment of £1,000 and costs, and then the failure of the bank, in which he had taken 150 shares, deprived him of the rest of his resources. Mr. Way deposes that he resides in a small cottage lent him by his daughter, and a bed and a few poor articles of furniture are all the property he possesses, all else having been sold to meet the liabilities he had incurred."

—*The Globe*: "A great deal of correspondence has been going on in the public press on the subject of bad language. The Englishman of the lower classes has been accused, unfortunately with only too much truth, of using in his common conversation, as mere expletives, expressions which, in coarseness and brutality, to say nothing of their profanity, exceed almost anything that could be found elsewhere. The testimony of Oriental travellers compels us to admit that the Asiatics, when alone, use both oaths and coarse expressions very far removed from the flowery language employed by them when in polite company. But all this is no excuse for the Englishman who violates good taste by indulgence in bad language—an offence which is the more disgusting and deplorable when, as in this country, the foul expressions are shouted aloud, so as to reach the ears of men and even women, who are wounded by them as by a blow. The mere practice in itself would be quite bad enough if tolerated, as in the East, only in private assemblages. It becomes degrading to the manners of the whole nation when permitted in the most open thoroughfares without an attempt to interfere with it on the part of the police."

MONDAY, OCTOBER 27.

—*Times of India*: "Cabul, thro' Jellalabad, Oct. 26. The Cabul Kotwal and four others were hanged to-day for complicity in Sir Louis Cavagnari's massacre. Fighting took place at Ali Kheyl and Shutur Gurdan, the enemy being dispersed with heavy loss. Communications re-opened."

—*Allahabad*, Oct. 26. Two rissildars of the Ameer's cavalry and a sepoy of the 1st Herat Regiment have been executed in the Bala Hissar. The sepoy was found in the city, and the rissildars were present during the massacre of the Embassy."

—*The Deccan Ryots Relief Bill*, which was passed by the Legislative Council at Simla on Friday after a very long debate, operates on the 1st prox."

—"At a public meeting at Badulla, Ceylon, on the 10th instant, the following resolution was adopted:—"That we as laymen of Badulla protest against the threat made by his Lordship the Bishop from the communion table of St. Mark's Church on Wednesday, 1st October 1879, as being an unconstitutional and unwarranted attempt to intimidate and coerce us in the exercise of our civil liberty of independent judgment: inasmuch as the rites, which his Lordship threatens to withhold unless we adopt his views for the future, are not merely ecclesiastical, but are at present recognised as constitutional." It was also resolved to solicit the co-operation of churchmen in Ceylon and elsewhere on dealing with the present difficulties, and a petition is to be presented to the Queen."

TUESDAY, OCTOBER 28.

—*Press Telegrams*: Allahabad, Oct. 27. General Roberts has had a satisfactory interview with a hundred headmen of the Kohistan villages now staying in the camp. It now appears that the big magazine in the Upper Bala Hissar contains one million pounds of powder. Arrangements have been made for winter stores for Kelat-i-Ghilzai. Beyond Kelat the country is unsettled, but it is reported not unsafe for caravans. The Governor of Ghazni is said to have shut himself up in his citadel. The Governors placed by the Ameer over the Tarakai and Andari tribes near Kelat have been plundered and forced to fly to Cabul. The policy of the Government towards Afghanistan provides for the administration of the country by the military authority, acting through the existing native Governors of cities. These will be told to look for orders to Cabul. No successor of the Ameer will be proclaimed.

—*Times of India*: "Attention is once more called to the highly dangerous nature of the Kerosine oil imported to Bombay, for all the samples tested by the Chemical Analyser flashed at the temperature of the air at the time of the experiments, namely, 88° F. The only really safe oil was one sent from Mhow, the flashing point of which was 126°. The army instructions regulating the use of the oil are, or at any rate until quite recently were, that the oil shall not flash at less than 110°. In connection with this part of the report, we may add that Government have called on the Commissioner of Police for Bombay and others for returns as to the number of recorded accidents from kerosine."

—*The Same*: "In delivering the inaugural address of the Birkbeck Literary and Scientific Institution, Canon Farrar said in looking at the numbers of the various classes, he observed with interest that the classes of Greek and Latin were among those which were most numerous attended. He thought, however, that the regrets often expressed at the want of classical education were exaggerated regrets. The advantages of classical and public school education were counterbalanced by serious evils, and the purely intellectual results of a classical training were in nine cases out of ten deplorably scanty. With a limited leisure, those who studied French, German, Italian, or Spanish made a wise choice. Mr. Cobden had, he believed, a very slight acquaintance with ancient languages; yet his lucid statement, his cogent reasoning, and his unadorned eloquence were the admiration of the House of Commons; and the foremost of our modern orators—Mr. Bright—whose speeches, in their grand and massive Saxon, were quite as forcible in their way as the Greek of Demosthenes, was said to have acquired the matchless force of his style by the study of our best poets, and of the utterances of the English Bible."

—"Another Rorke's Drift hero (says the *Natal Mercury*) happens to be in Durban now. We refer to the Rev. George Smith, of Estcourt, who might have ridden away to Helpmakaar on January 22, but did not, preferring to cast in his lot with the tiny garrison there, and to do what he could to help in the critical

business of holding that position. We have already described how bravely and zealously this dauntless parson played his part through that long night of horror."

—Mr. Caird in *Nineteenth Century*. Notes by the way in India: "I visited the American mission schools here (Khandaish) where the children are taught in their own language, and also a normal school for the preparation of native teachers, and had an interview with an American clergyman and his wife, the latter of whom conducts a woman's mission of native women converts, or children of converts, who visit the women of the city and villages, and find a ready welcome. The converts are chiefly among the lowest castes, but the mission is glad to get the poor and lowly for whom few care, but who with their children are educated, and so become really superior to the castes who formerly looked down upon them. I had a long conversation with these good American people, modest, but earnest and self-reliant, carrying on a noble work with little to cheer them beyond the consciousness of good and faithful service. Other missions here are also active. An English orphanage has been opened where 200 orphans from the famine are being tenderly cared for and educated." * * * * *

"Before the mutiny and under the old East India Company the people had learned by experience that our practice was to do away with all the cesses and duties with which native governments formerly harassed their people. But since that time our course has been constantly to add some new tax. They do not acknowledge the advantage of our great civilising works, but they do feel their cost. The needful roads and works which were formerly carried out by the collector and his staff, at moderate cost out of the revenue, are now committed to engineers with expensive departments and a vastly increased annual outlay. Disaffection is aroused."

—*Bombay Gazette*: "It may have occurred to many as strange that although communications between the Army at Kabul and the Shuturgardan were closed, still General Roberts while advising that fact, was able to telegraph reports to Government. The explanation is that it is almost always practicable to open up communication by telegraph. A party of signallers daily ascend a lofty hill in rear of the camp, from which they are able to flash messages to the Shuturgardan, a distance of over forty miles. Heliographs have proved invaluable everywhere in Afghanistan, and the progress of our troops could always be marked from the rear from day to day by the bright diamond-like glitter of the signalling mirrors which is visible for almost incredible distances."

—The following are the arrangements made to meet the break-down of the outward English mail steamer of the 16th October from Southampton (the Australia). The Kaiser-i-Hind, the following week's mail steamer, called in at Plymouth for the Indian mails, and left on the 24th. Being a fast steamer she will push along and probably land these mails and her own in Bombay on Monday, the 17th Nov.

—Colonel Johnson, Political Agent, Muni-pore, started for the frontier immediately on hearing of the Khonoma occurrence with a large body of Muni-pore troops, some frontier police, and his own military escort. He hoped to reach Kohima on the 26th.

—Wassudew Bulwant has been committed for trial at the Sessions on the charges of waging war against the Queen and creating disaffection, under sections 121, 122, and 124 of the Indian Penal Code.

WEDNESDAY, OCTOBER 29.

—Of the five prisoners hanged in the Bala Hissar on the 20th, the most important was Aslam Khan, the Kotwal of Cabul. A proclamation was sent through the city in his name, calling upon all true Mahomedans to assemble at Charasiah to fight the British. Au-

other of the prisoners was a leading moolla who has been preaching a jahad.

—Yesterday morning Gopal Luximon and Mahadoo Luximon, convicted at the last Bombay Criminal Sessions of the murder of Gunputrao Appajee, head inspector of the Abkari Department at Mahim, were hung.

THURSDAY, OCTOBER 30.

—*Times of India*: "We regret to learn that Captain J. Becke, the Officiating 2nd-in-Command of the Marine Battalion, died of cholera, at Jhelum, on Monday."

"If to the thirty thousand penniless braves which the Russian Government usually keeps on foot in the Central Asian steps another thirty thousand be now added, there is no reason why we in India should feel the slightest uneasiness. As we have said, it is not the want of men, but the want of money, or what money could buy in less barbarous countries—supplies and transport—which keeps Russia so far from the goal she would willingly reach."

"The two regiments brought by the Crocodile (from Natal) were landed yesterday afternoon, and left in three troop-trains last evening for their destination. A couple of trains conveyed the 88th to Deolalee, where they stay to receive the usual equipment, after which they are to proceed to Allahabad. The 17th Lancers left at 8-40 for Khundwa en route to Mhow, where they relieve the 3rd Hussars.

—Press Commissioner: From Kandahar it is reported that Sahib Jan Taraki Ghilzai, a notorious ruffian and free-booter, had assembled a force of about a thousand men of his tribe about Mukur. On the 23rd, news reached General Hughes, through the Tokhi Ghilzais, that he had advanced to Shahjui with the avowed intention of attacking our camp at Tazi. General Hughes sent out Colonel Kennedy, of the 2nd Punjab Cavalry, with a force of all arms, at 2 a. m., on the 25th to reconnoitre towards Shahjui, and followed with the remainder of the force in the morning. Colonel Kennedy drove in the enemy's pickets near Shahjui, and found Sahib Jan in position with 200 horse and 700 foot, which he attacked and completely dispersed. Sahib Jan and forty-one others were found dead on the field. Our loss was one private, of the 39th, one of the 2nd Punjab Cavalry killed. Captain Sartorius, of the 59th, Captain Broome, two native officers, and 24 men of the 2nd Punjab Cavalry wounded. Neither Captain Broome nor Captain Sartorius was dangerously hurt. Sahib Jan was the terror of the district.

—The *Str. Peshawar* with English mails left Aden for Bombay, Wednesday, 9 a. m.

—News comes from Kashgar to the end of August that at that time the invading column of Andjanis (with whom Hakim Khan Turah was believed to be present in person) which was advancing by way of the Terek Dewan, had reached a place called Ming Yul, only one day's journey from Kashgar. A number of Chinese troops had been sent from Kashgar to oppose this column, and two indecisive fights had taken place; but six cart-loads of Chinese dead were seen to have been brought into Kashgar for burial. The invading force was said to be about 12,000 strong and to be composed of Andjanis, Kirghiz, and Kipchaks, the commander of the whole being a Kipchak named Ishan Kul. An agent or spy of the invaders was caught at Kashgar by the Chinese and executed; but before his death this man stated that stores of all kinds, including provisions, had been furnished by the Russians to the invaders; at Olughchat and other stations all the Russian stores had been made over to the Andjanis and their allies.

—The electric light is being used for night-work on the Northern Punjab State Railway. The works are being pushed on very rapidly.

—A telegram from Tiflis of the 24th of August to the *Novoye Vremya* states that the cable which will unite Baku with Krasnovodsk would on that day first be sunk in the Caspian.

—*Times of India*: "On Tuesday night at about twelve o'clock, ninety men were employed in blasting operations at the north-east passage of the Prince's Dock. There were ten borings made, and each was charged with five pounds of dynamite, the charges being about ten feet apart. Mr. Bedford, Chief Assistant Engineer of the Port Trust, who was in charge of the blasting operations, fired off three of the charges, when the barge which Mr. Bedford and the men were on was blown up. The men were left struggling in the water. Assistance was promptly rendered, eight of the men being taken to the nearest hospital, where six of them were detained. A man, named Luxmon Pandoorang, was drowned, his body being recovered yesterday morning, and the bodies of two other men have since been discovered. It is supposed that the three charges fired extended to other borings and exploded under the barge."

—During the twelvemonth ending 1st October, 1879, a little over 3½ million cwts. of cotton were exported from the several ports of India to British and foreign countries. This shows an increase of 350,000 cwts. over the amount exported during the previous year.

Rome rests her infallibility upon the decree of a by no means unanimous council, Russia rests that of the Czar upon the substantial fear of Siberia. A few weeks ago Bishop Macarius preached a sermon at Moscow, in which he affirmed the direct infallibility of the Czar, and the indirect infallibility of the Czar's ministers. The *Moscow Gazette* reproduced the sermon without comments. The *Vedosti*, however, ventured to express some doubts as to the doctrine, whereupon the paper was suppressed, and the editor sent off to Siberia.

—*Overland Mail*, Oct. 10: The Chileans have captured the Peruvian ironclad *Huascar*.

A number of meetings in connection with the anti-rent agitation have been held in Ireland during the week.

Mr. Parnell will issue an address appealing for aid to the Irish in the United States and other parts of the world.

Amongst the deaths recorded this week are:—The Earl of Clanwilliam; Baron Cleasby; Col. W. Lyons; Col. S. B. Farrel; Lieut.-Gen. C. Hind; Dep. Commy.-Gen. Bowers; Admiral C. Smith; Lady Truro; Lady C. H. Middleton.

Prince Bismarck, with the Conservative and Clerical party, has a big majority in the newly-elected Parliament. The National Liberals are quite an insignificant body—only 105 instead of 168; and the Government, in the Conservative ranks alone, have gained 83 seats. The question now is, what will the Chancellor do with his new power?

An attempt was made by the Peruvian steamer *Huascar* to destroy a Chilean ironclad at Antofagasta, the means chosen being, we are told, a new fish torpedo of English manufacture. The torpedo was safely launched upon its errand of destruction, but when half-way toward the enemy it suddenly changed its mind, and came slowly back toward the *Huascar* itself. There was no time for the Peruvian man-of-war to get out of the way; but a lieutenant, who had been watching the path of the fish from the deck, jumped overboard, and happily managed to turn the course of the torpedo, so that it passed astern of the *Huascar*, and thus averted the danger.

At a meeting of the Church and Stage Guild held at the offices of the English Union, Wellington Street, Strand, on Oct. 7, the large room being crowded by clergymen and members of the theatrical profession, Mr. Davis read a paper on "The Attitude of Society, Past and Present, towards the Stage." In the discussion which followed the reading of the paper—

Miss Louise Willes (Gaiety Theatre) said she was about to make a remark which might probably offend her brother and sister professionals. It was this—looking at the present attitude of society towards the stage, they would agree with her when she said the stage was in a

great measure looked upon with disrespect by the public in general owing to the conduct and example of its own members. (Hear, hear.) The stage had itself to thank in a great measure for the disrespect with which it was regarded. They forgot—the town actors and actresses especially forgot—that they lived in glass houses. Things done with perfect impunity by some ladies could not be done by actresses, who should avoid the least semblance of wrong.

President Grevy is the most unpretending of all potentates, past and present. It is not he who would ever dream of establishing a military dictatorship in France, let things take whatever turn they may. Thus, on Sept. 29, the fifty-ninth anniversary of the birth of the Comte de Chambord, the Legitimists were in no way interfered with, and could eat as many dinners and drink as many goblets as they listed to the health of "Henri V.;" and full four thousand people, out of a population of thirty-five millions, to advantage of the licence and glorified the Pretender in the most fantastic language. In the same way Prince Jerome Bonaparte, *alias* Plon Plon, *alias* Napoleon V., is allowed to constantly travel to and fro between Paris and Turin, and between Ajaccio and Chislehurst, and to be as loquacious or as taciturn as he likes, without meeting with either let or hindrance in his movements.

There is confirmation of news that the Colorado Indians have killed Mr. Meeker and all the male occupants of the White River Agency. The lives of women and children were spared.

FRIDAY, OCTOBER 31.

—*Bombay Gazette*; Kandahar, 29: Further intelligence just received from native merchants here states that some 3,000 Ghilzais have assembled in the hills around Khelat-i-Ghilzai. A portion intend once more to attack General Hughes's column, and the remainder are said to intend attacking any convoys proceeding from Kandahar.

A strong detachment of the 2nd Beloochees, under Major Bryant, left yesterday for Khalat-i-Ghilzai; and, as a wing of the 3rd Gorkhas is returning thence, they may catch the enemy between them.

Fujita, one of the leading merchants of Japan; with Nakano, another prominent merchant, and sixty others, have been arrested for forging Government notes the value of three million yen, which the leader above named got manufactured in Germany, and exchanged them for true Government notes immediately on their arrival, thus leaving the Currency Office itself to distribute the forged notes. The discovery caused the wildest excitement in Japan.

—Deaths last week 437.

Selections.

GOSPEL BIBLE-CARRIAGE.

MANY who have heard of Mr. Moorhouse's new development of Christian work, in connection with the Bible-carriage, will be glad to read the following account thereof, and to note the happy success with which it has met, both in the North and in London:—

Our first year has been a year of great blessing and wonderful success. For a long time we have desired to preach the Gospel to the masses, many of whom never go into any place to hear the truth. Tea meetings, tent meetings, theatre meetings, meetings in halls and rooms, have been tried, and God has abundantly blessed these efforts; still, the greater number of the people never attended any of these, but carelessly went on their way, perfectly indifferent to the claims of our blessed Lord and Saviour Jesus Christ. "Go!" to them, was the Master's command.

A dear Christian lady in Ireland, a member of the Society of Friends, offered to bear half the expense of a large Bible-carriage to go to

the markets and fairs to circulate the Scriptures and preach the glorious Gospel.

We had often watched the quack doctors and the "cheap Jacks" selling their nostrums and their wares, crowds surrounding their waggon for hours together, and why could we not reach the masses in the same way?

Our waggon was purchased; Messrs. Muller and Wright, of Bristol, supplied us at a cheap rate with the Scriptures, and in the beginning of July, last year, we commenced, in dependence on the Divine blessing, at Eccles, in Lancashire. We then went on to Bolton, where the first night near two thousand men stood for hours and heard the Gospel of our Lord Jesus Christ. Thence to Preston and on to Blackpool, where we tarried for more than seven weeks, selling over 8,000 New Testaments, and giving away over 40,000 Gospel books.

From Blackpool we returned to Preston, and on to Blackburn, where the terrible riots had been. People said it was the roughest part of Lancashire, and that our carriage would be broken! But the poor people in their clogs, with shawls around their heads, came round us, and Mr. Brewster, assisted by a local brother and sister, on one Saturday afternoon, sold over 800 New Testaments, and preached to many thousands in the course of the day.

Many other places were visited, until early in November we came to Oldham; and there assisted by the Lord's dear people, we had a glorious time. A grand work was commenced, and many souls were brought to the Lord. In one month we sold over 4,000 New Testaments, and gave away thousands of Gospel books. One gentleman at a public meeting in that town a little while ago, said, "I know of young men who used to carry a pack of cards in their pockets, who, since the Bible-carriage came here, are carrying New Testaments, and reading them as well. We could tell of hundreds of facts that would make your hearts rejoice, in connection with this blessed work, but have not space in a short report like this.

After visiting other towns in Lancashire, and during the coldest of the winter, giving every week a testimony for the Lord, we went on to London in the beginning of March last, Dr. Barnardo kindly giving us a large place opposite the "Dublin Castle," Mile-end road, just the very spot one would have chosen for such a work, and which we found was the place infidels had used for many years to preach against the Word of God. Here the Christians came out in force to help; and on this very spot, where for years the Scriptures had been denounced by infidels, we sold in less than one month over 8,000 copies of the blessed Book, *in one hour* selling over 500 copies. And a well-known worker said the other day, "You must have reached, with the glad tidings of great joy, those two nights I was present, at least twenty thousand people!" We have since heard of much blessing through this work.

We then went on to Wood Green, Barnet, St. Albans, Luton, Bedford, Northampton, Birmingham, and other places, preaching the glorious Gospel, and circulating the Scriptures, meeting with the most wonderful success, selling upon an average nearly a thousand New Testaments every week.

We have met with some opposition, but more kindness than we expected, especially from the poor amongst whom we laboured.

We have now three evangelists with the carriage, and they have just as much as they can do from nine in the morning until nearly ten at night.

Our whole expenditure for the year, including travelling, lodgings, evangelists, horses, and all expenses (exclusive of carriage) has been just over three hundred and fifty pounds. The work done is, as follows:—Sold, 50,000 New Testaments and Bibles; 20,000 "Words of Comfort." Given away, 500,900 Gospel books; 70,000 periodicals. Besides preaching, it is estimated, to more than half a million people. Our donations and sales have amounted to £691

6s. 4d. Our payments for Bibles, books, carriage, evangelists, and all expenses, £728 11s. 4d.

We hope very soon to have another Bible-carriage in operation; and ask your prayers for God's blessing on this good work, with many thanks for the help which has been rendered by many kind friends to the "Gospel Bible-carriage" Mission during the past year. — (Word and Work.)

HENRY MOORHOUSE.

THE HONEY OF THE WORD.

BY REV. THEODORE L. CUYLER.

"See, how mine eyes have been enlightened, because I tasted a little of this honey." So spake Jonathan the true-hearted son of a false-hearted father. Saul had pronounced a curse upon any of his army who should taste of food during their pursuit of the enemy. But when the troops reached a forest where the bees had laid up their abundant stores, several honeycombs were found lying upon the earth. The prince-royal (not having heard of his father's harsh edict) put forth the rod which was in his hand, and dipped it in a honeycomb and put it to his mouth; and *his eyes were enlightened*. Refreshment came to his hungry frame, and enlightenment to his eyes which were dim with faintness and fatigue.

What a beautiful parable this incident is to set forth one of the richest blessings of the Word of Life. The Psalmist extolled it as "sweeter than honey"; but He also exclaimed "The entrance of Thy word giveth light—yea, understanding to the simple." It is not the mere reading of the Word carelessly, or the hearing of it listlessly, but its entrance into the soul, which produces this inward illumination. Thousands of people listen to God's truths every Sabbath, without any effect on the heart or the life. They do not take the truth into their souls, as Jonathan took the honey into his system. But when the Word is partaken of, and the Spirit accompanies it, there is a revelation made to the heart like that which the poor blind boy had after the operation of a skilful oculist. His mother led him out of doors, and taking off the bandage, gave him his first view of sunshine and flowers. "O! mother," he cried, "why did you not tell me it was so beautiful?" The tears started as she replied "I tried to tell you, my dear, but you could not understand me." So the spiritual sight must be opened, in order that the spiritual glories may be discerned. Many a poor sinner has never found out what a glorious gospel our Gospel is until he has swallowed the honey for himself.

Even as a mental discipline, there is no book like God's Book. Nothing else so enlightens the intellect. No other study so strengthens the understanding and clarifies the perceptions, enlarges the views, and purifies the taste, and invigorates the judgment, and educates the whole man. The humblest day-laborer who saturates his mind with this school-book from heaven, becomes a superior man to his comrades. Not merely a purer man, but a clearer-headed man. It was this honey from heaven, which gave to the Puritans much of their sagacity, as well as all of their stubborn loyalty to the Right. The secret of the superiority of the Scottish peasantry is found in that "big ha' Bible" which is the daily study at every cottage ingleside. What an argument this is for keeping God's own school-book for His children in every school of our land, high or humble. As the honey strewed the forest for Israel's common soldiers to partake of, so the Lord has sent down His own Word for the masses.

It is more than light; for it is an *enlightener*. Not only does it reveal the grandest and most elevating truths in the universe, but it improves the actual vision. It makes the blind to see, and the strong-sighted stronger. Who of us that has been terribly perplexed about questions of right and wrong, and been sorely puzzled as to our duty, has not caught a new view

and a true view as soon as we dipped our rod into the honeycomb of God's Word? A single text once settled for me a vexed question of duty. Cowper found in the twenty-fifth verse of the third chapter of Romans the honey which brought light to his soul when overclouded with despair. John Wesley thrust his rod into this verse: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Even Paul had not learned his own sin until the commandment against covetousness opened his eyes. The fifty-third chapter of Isaiah so enlightened the eyes of the Ethiopian Treasurer that he discovered Jesus the Lamb of God!

Ah, there is many a reader of this article who can testify how the precious honey from Heaven brought light and joy to their eyes when dimmed with grief. The exceeding great and precious promises were not only sweet, they were illuminating. They lighted up the valley of the shadow of death. They showed how crosses can be turned into crowns, and how losses can brighten into glorious gains. When in a sick room I always dip my rod into the honeycomb of the fourteenth chapter of John. It brings Jesus there. One of my bravest Sunday-school teachers so fed on this honey that on her dying bed she said "My path through the valley is long; but *it's bright all the way.*"

Nothing opens the sinner's eyes to see himself and to see the Saviour of sinners like the simple Word. The Bible is the book to reveal iniquity in the secret parts. If the young man will dip his rod into this warning, "Look not on the wine when it is red," he may discover that there is a nest of adders in the glass! If the scoffer can be induced to taste some of that honey which Christ gave to Nicodemus, he may find Heaven and Hell to be tremendous realities!

Brethren of the ministry, I do not know how you all may feel; but I am growing confident that our chief business is not only to eat hugely of this honey ourselves, but to tell our people where to dip their rods. We have got no new Gospel for them—no "advanced thought" beyond Moses, John, and Paul. The honey lies thick on the ground. May the Divine Spirit help us to point it out to blinded dying men! (*N. Y. Evangelist.*)

THE TRUE CHRIST.

(FROM A PAMPHLET BY REV. M. L. BANERJEE, B. D.) Baboo Keshab Chander strikes the climax in his lecture when he says:—"In Christ you see true pantheism; the basis of early Hinduism is pantheism. You, my countrymen, cannot help accepting Christ in the spirit of your national scriptures."

This is what he was driving at. This is the reason why he wanted Christ to be like a Hindoo. But I am thankful to say that Christ was not a Hindoo by birth or by faith, and therefore can never be his kinsman and brother, in this sense. Christ was a theist and not a pantheist. The picture of Christ as drawn by Keshab Chander Sen is, I am sorry to confess, an untrue one and he quotes Scripture to suit his purpose. In speaking about Christ's filling the Indian scriptures, Keshab Chander Sen says, "I am reminded of the passage in the Gospel which says, 'I am come not to destroy but to fulfil.' Now, fulfil what? He has carefully avoided to quote the passage in full. He has left out the most important words—words without which there can be no meaning to the passage. Christ came to fulfil—fulfil what? the doctrines of pantheism and transmigration to be preached by Keshab Chander Sen eighteen centuries hence? Why did he not quote the passage in full? Simply because if he had said with the Evangelist that Christ said, 'Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil,' that then there would be no room for Keshab Chander Sen to put in his pantheism.

The passage in full has some sense to it; but as quoted by K. C. Sen has no sense at all. Christ came to fulfil the law and the prophets, not the law of Manu or the Vedas and Purans. The Jews knew no such things.

All the law they knew was the law of Moses, and all the prophets they ever heard of were those of the Old Testament. The law and prophets which spoke concerning Him, his birth, his death, his resurrection and his ascension. And Christ not only came to fulfil this law and these prophets or rather prophecies, but he did fulfil them.

In thus quoting Scripture, K. C. Sen (perhaps unintentionally) has done an injustice, not only to the Scriptures but also to the cause of truth; for it is misleading to say the least.

In this manner may be proved from the Bible that there is no God. For there is a passage which if used in the same manner, would prove that there is no God. Why did not K. C. Sen take that up and say the Bible says there is no God? The passage in full is: "The fool hath said in his heart there is no God."

Now, if one were to take the last part of the passage "there is no God," and leave out the first part, and say the Bible says there is no God, what would we think of him?

And yet Keshab Chander Sen has done no better in quoting the verse from Matthew. v. 17.

My friends, you may just as well know it now as at any other time that Christ will never fulfil the Indian Pantheistic Scripture. And if India hopes that the Christ of the New Testament will be a pantheist leader of the pantheists of India, she shall hope in vain. For Christ never will come to India, or any other country save as the Son of the Living God; the Divine Redeemer. A Redeemer whose personality is as distinct from that of God the Father as mine is from K. C. Sen's.

Keshab Chander offers India Pantheism, and that in the person of the Son of God.

My friends, be not deceived. God is not and cannot be mocked. If you expect pantheism from Christ you shall never realize your expectations for it is easier for Christ to be an impostor than a pantheist.

And why does K. C. Sen offer India pantheism? Has she no pantheism now, and has she not had it for years? What good has come out of pantheism? What good can come out of it? Pantheism ultimately leads men to atheism. And is it a glory to be called an atheist? Pantheism and atheism may be said to be in the same plane.

The atheist sees God no where, the pantheist sees Him everywhere.

Is this what India wants? Let us see what pantheism is, and if it is the thing for India.

(To be Continued.)

Miscellany.

—How much more some find in science than others is illustrated by Joseph Cook's Lecture on "God in Natural Law." He finds in science abundant proofs of the Divine omnipresence. He lays down these propositions—1. That matter cannot originate force or motion. 2. That all force in natural law originates outside of matter—that is in mind. 3. That natural law is simply the fixed regular, stated method of the divine action. One of the best known properties of matter is its inertia, which is just another way of expressing the absence of force-originating power. Here is what Joseph Cook says:

"As light fills and yet transcends the rainbow, so God fills and yet transcends all natural law. According to scientific Theism, we are equally sure of the divine immanency in all things, in Nature, and of the divine transcendency beyond it. Pantheism however, with immeasurably narrower horizons, asserts that natural law and God are one; and thus, at its

best, it teaches but one half the truth, namely the divine immanency and not the divine transcendency. Christian theism in the name of the scientific method teaches both. While you are ready to admit that every pulsation of the colours seven in the rainbow is light, you yet remember well that all the pulsations taken together, do not constitute the whole of light. Solar radiance billows away to all points of the compass. The rainbow is bent above only one quarter of the horizon. So scientific theism supposes that the whole universe, or finite existence in its widest range, is filled by the infinite omnipresent will, as the bow is filled with light, and this in such a sense that we may say that natural law is God who was, who is and who is to come. In the incontrovertible scientific certainty of the divine immanency, we may feel ourselves transfigured, as truly as any poetic pantheist ever felt himself to be when lifted to his highest possible mount of vision. But beyond all that, Christian theism affirms that God, knowable but unfathomable, incomprehensible but not inapprehensible, billows away beyond all that we call infinities and eternities, as light beyond the rainbow. While he is in all finite mind and matter as light is in the colours seven, he is as different from finite mind and matter as is the sun from a narrow band of colour on the azure. Asserting the divine transcendency side by side with the divine immanency, religious science escapes on the one hand the self-contradictions and narrowness of Pantheism, and attains on the other, by the cold precision of exact research a plane of thought as much higher than that of materialism as the seventh heaven is loftier than the platform of the insect or the worm."

—Rev W. H. M. W. Aitken:

You have heard me say some strong things about the danger of being satisfied with mere hope. Let me now say a strong thing about the necessity of our being sustained by hope. We are not yet in heaven. There is many a conflict between us and that glorious consummation—many a trial and many a difficulty. Now, I find that one of the very first attacks of the great enemy on a young Christian or a new-born soul is made just in this way. He suggests that you are going to lose all the benefits that you have obtained. He whispers in your ears, "Oh, yes, you have made a pretty fool of yourself, have not yet! You got excited by that man's preaching, and allowed yourself to say extravagant things; and people made all sorts of unpleasant remarks about you. Now it has all come to an end; the Mission is finished, and all the excitement is going to evaporate. You find yourself still liable to sin. You sinned to-day, did you not? You were overtaken in a fault. You knew it was wrong. You thought you were never going to sin again. You said an angry word yesterday. An impure thought laid hold of you to-day. You are not a bit different to what you were before. You will be back again where you were before many weeks. You are not going on as you are. You think you are converted. I will very soon show you that you are not, or if you are I will soon make short work of your conversion." I will soon have you back again." That is one of the first forms of temptation that will ensue. Now, friends, here is the province of hope. Reply to Satan, "Although I believe that I am begotten again, yet I am not in heaven: I am not yet beyond thine influence. Thou canst still attack me, though thou canst not reign over me now; but I am begotten again to a lively hope. That new life that lives within me inspires a hope that blooms with immortality. I am justified in hoping that as the days, months, weeks, and years, roll on, the Christ whom I have found to be a sufficient Saviour to-day will prove Himself a sufficient Saviour by-and-by. I am full of hope that He will at last break every chain, take from me every infirmity, raise me above every sin, purify me as He is pure. I will hope, and hope, and hope, for this glorious

consummation, and go on hoping, spite of falls and disappointments. And, most of all, I am full of hope that there is a place for me at my Father's board. I believe that the Lord has brought me out of darkness and the shadow of death in order that he may bring me right home unto this blessed inheritance which He has prepared for me. I hope to find my way to that bright world where the ransomed stand round the throne of glory. I hope one day to sing Emmanuel's praises in His own bright presence, and to join in the multitude that no man can number in worshipping a revealed God." Hope on, my friend. You have got something definite now to hope for: "Begotten again unto a lively hope by the resurrection of Jesus Christ our Lord."

What is it that we are to hope for? Listen: "To an inheritance incorruptible and undefiled, and that fadeth not way, reserved in heaven for you." There is something to hope for. Oh, if we had a little more of true hope—down-right gospel, evangelical hope, heaven would become much more real to us than it is, and earth would lose the power which it so often proves to have of enthraling us, enchainning our desires, clouding our reason. Hope is a grand thing. I wish that we all lived more in it. "We are," says the Apostle, "saved in hope." If I understand that passage rightly, I understand that it means that we are already in a position to anticipate the full salvation which remains to be revealed. By faith we enjoy present salvation. In hope we are already saved—completely saved. We look forward with joyful anticipation, and dare to console ourselves with the thought that the grace which plucked us out of the horrible pit is able to establish our goings. As Charles Wesley so beautifully put it—

"We lift our voice exultant
In Thine almighty favour:
The grace divine
Which made us Thine
Shall keep us Thine for ever."

He is able to do it, and we will hope that He will.

TELEGRAPHIC NEWS.

Berlin, Oct. 23rd: The Treaty of Alliance between Austria and Germany was signed on the 15th instant. The Emperor William was reluctant to conclude the Treaty, but Prince Bismarck threatened to resign unless he consented.

London, 24th: Advice from Capetown, dated 7th inst., state that Sir Garnet Wolseley has issued a proclamation, in which he says that the annexation decided upon by the British Government is irrevocable, and recommending all concerned to acquiesce in the same. The Boers are much exasperated at the proclamation.—Advices from Constantinople state that Midhat Pasha has resigned.—The *Daily News* publishes a telegram from St. Petersburg, which states that Russia contemplates despatching two military expeditions next spring to assist the Afghan tribes against the English. One expedition will be under the command of General Kaufmann, and will consist of 35,000 men of all arms. This force will start from Turkistan, whilst a second expedition will be despatched from the Caucasus, both converging on Afghanistan.

25th: Lord Hartington made a speech at Manchester yesterday, in the course of which he said that it was impossible to maintain the Treaty of Gundamuck, and that the abdication of the Ameer Yakoob Khan precluded our placing a British Envoy at Cabul without he was backed up with sufficient protection. He declared the foreign policy of Lord Salisbury to be an immoral one, and welcomed the Alliance which has been concluded between Austria and Germany as being a more effectual restraint upon Russia. His Lordship said that the policy of the Liberal party was to respect the international obligations of England, who should combine with other Powers to secure the maintenance of peace, oppose aggression, and protect the weak.

Capetown, via Aden, 25th: Colonel Lanyon, accompanied by the 1st Dragoon Guards, has gone to Middleburg in consequence of slight disturbances having broken out among the Boers there.

London, 27th. A great Liberal demonstration has been held at Manchester, at which Mr. John Bright made a speech vehemently denouncing the foreign policy of the Government.

28th. Rumours are current of an offensive and defensive alliance having been concluded between Servia and Montenegro in consequence of the menacing attitude of the Albanians. Advices from Constantinople state that Midhat Pasha has withdrawn his resignation. The Postmaster General has given his consent to the departure of the English Mails from Bombay every Saturday throughout the year.

Berlin, 28th. At the opening of the Prussian parliament yesterday no allusion was made to the foreign policy of the Government, but a new loan to cover the deficit was announced.

St. Petersburg, 28th. A force of thirty thousand Russian troops has been ordered to proceed to Central Asia. Advices have been received, which state that on the 22nd October the Russians attacked the Tekkes at Avasi, situated near Krasnovodsk, killing 62 and capturing 100. The women and children fled at the sight of the Russians. A new revolutionary journal, entitled the *Will of the People*, has appeared in St. Petersburg.

New York, 28th. Mr. John Sherman (Secretary of the Treasury) made a speech here yesterday, in which he denounced the damagoc doctrines current concerning silver, and said that the only solution of the question was to put silver enough in the dollar to equalize it with the gold dollar. It had been found impossible to circulate the present dollar because people wanted honest money.

London, 29th. In a speech made by Mr. Fawcett, M. P., at Hackney, he said that the principal questions which the English Government would have to deal with for the next few years would be those relating to India and Ireland. He admitted that a reversal of our Afghan policy was inexpedient even if it was possible, but added that we must not advance an inch further in Afghanistan than was absolutely necessary. England, he said, ought to bear the charges in connection with the carrying out of the new frontier policy of the Government since India was incapable of bearing them. In conclusion, he emphatically deprecated any compromise with the Home Rule party. The Marchioness of Lorne (Princess Louise) has arrived in England from Canada.

30th. The telegram lately published by the *Daily News* from St. Petersburg, that Russia contemplated despatching two military expeditions next spring, to assist the Afghan tribes against the English, is said to be untrue. Parliament is further prorogued until the 19th of December.

PASSENGERS SAILED.

Per P. and O. Str. *Zambese*, 27th Oct.

For Southampton.—Mr James Young, Mr A W Brind, Miss Lamb, and Mr and Mrs Cousin.
For Brindisi.—Mr A Cruickshank, Mr H Reinhold, and Mr J G Cordery.
For Venice.—Major Gordon Young, Capt Bartlett, and Mr R Cruise.
For Suez.—Mr Mowbray V Charrington.

Per Str. *Speke Hall*, 28th for Liverpool:

Mr E S Lang, Mrs Lang and two children, Surg Major and Mrs Bateman and two children and three Masters and one Miss Bateman, and Mr J O Macdonald.

Per Str. *Sumatra*, Nov. 1:

Deputy Surgeon Genl and Mrs Thorp, Mr and Mrs Clinton Anderson, Mr and Mrs J F Anderson, Mr and Mrs C Blair, Mrs Russell and two children, Hon'ble T H Thornton, Mr J H Carter and two European nurses, Miss Williams, Revd F Genesis and two Missionaries, Mr W Hunt, Major D W Laughton, Mrs Laughton and one child, Mr W Handcock, Mr Dorabjee E Dharwar, and Mr A B Ward.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat*, 29th:

From Southampton.—Mr and Mrs C P Bird, Miss MacKenzie, Mr and Mrs Dightor, Depy Surg Genl Madden, Maj and Mrs Barrow and infant, Mrs Day, Col and Miss Ogilvie, Miss McDowell, Mr and Mrs Adams, Miss Paterson, Messrs C and H Eales, Capt R Piffard, Capt and Mrs Howard and two children, Mrs Williams and infant, Mrs Stevens and two children, Mrs M Barker, Col G F de Berry, Lieut Pascoe, Miss de Berry, Messrs W English, J Canit, R I Wood, W Chadwick, H J Erickott, H Patten, and Pittia.

From Brindisi.—Miss Henderson, Mr and Mrs Bower, Capt Grey, Mr and Mrs Buhman and child, Major Stock, Surg Major Thom, Capt A Darvall, Mrs Strong Lieut Col Puckle, Dr Crombie, Messrs Chrystal, A E Casey, W L Thomas, R O Jackson, C R Hill, W Anstruther, H J Sparkes, Hinde, Keel, W Davidson, J J Keswick, O'Donnell, Bayter, Medlicott, C Wokerjee, Burgess, Lord, A Silbiger, Wiseman, and M Hankau.

From Venice.—Rev and Mrs Montgomery, Capt Pulford, Rev and Mrs Morris, Major Moberley, Mrs Skinner, Dr

Whitton, Mr and Mrs Sheldon, Col and Mrs Parr and infant, Mrs McMullin, and Mr C Sanderson.
From Port Said.—Mr and Mrs Chamberlain.
From Suez.—Mr S Hammick.
From Aden.—Capt and Mrs Erskine and two children.

Domestic Occurrences.

MARRIAGE.

JARRAD—WELLS—October 25th, at St. Thomas' Cathedral, Bombay, by the Rev. H. W. Bagnell, B. A., Lieutenant F. W. Jarrad, R. N., Deputy Superintendent, Marine Survey of India, to Sara, only daughter of W. Wells, Assistant Commissioner of Paper Currency.

Subscriptions received from 18th October to 1st November 1879.

Lt. Col. D. J. McGregor, 31st Dec. 1879, Rs. 15-4; Rev. Narayan Sheshadri, 30th April 1880, Rs. 7-10; Rev. A. C. Grieve, 31st May 1880, Rs. 6; J. F. Crisp, 31st Oct. 1879, Rs. 3; Paul Myatt, 31st Dec. 1879, Rs. 12-11-6; Rev. Wm. Beatty, 15th May 1880, Rs. 7-10; Dr. R. Mulhar, 31st Oct. 1879, Rs. 3-13; Dr. W. Jeddo, 31st Oct. 1879, Rs. 2; James Aitken, 1st Dec. 1879, Rs. 5; J. L. Lyons, 31st Dec. 1879, Rs. 1; W. J. Coen, 24th May 1880, Rs. 15-4; James Partridge, 22nd Sept. 1880, Rs. 10; A. Keir, 7th Feb. 1880, Rs. 5; Geo. Baird, 1st January 1880, Rs. 10-2-8; J. B. Paterson, 31st January 1880, Rs. 7-10; Dr. C. Lloyd, 25th Oct. 1879, Rs. 3-13; W. Schmolck, 31st March 1879, Rs. 15-8; G. J. Catley, 31st Dec. 1879, Rs. 1-8; F. Tucker, 1st June 1880, Rs. 15-4; Mrs. Janvier 19th July 1880, Rs. 37; Dr. J. Newton, 18th May 1880, Rs. 7-10; J. Kingsmill, 12th April 1880, Rs. 9-4; W. R. Davie, 18th Sept. 1879, Rs. 6.

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